

# Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention  
(including Telugu letters – Short e, Short o) -

a A i I u U  
R RR IR IRR  
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G  
c ch j jh n/J (jn – as in jnAna)  
T Th D Dh N  
t th d dh n  
p ph b bh m  
y r l L v  
S sh s h

## kalugunA-pUrNalalita

In the kRti ‘kalugunA pada nIraja sEva’ – rAga pUrNalalita, SrI tyAgarAja praises AnjanEya for his blessedness of serving SrI rAma and yearns for similar privilege.

P      <sup>1</sup>kalugunA pada nIraja sEva  
          gandha vAha tanaya

A      palumAru jUcucu brahmAnanduDai  
          paragE bhakt(A)grEsara tanaku (kalugunA)

C      <sup>2</sup>vEkuva jAmuna nI karamunan(i)Di  
          SrI kAntuD(a)mRta<sup>3</sup> snAnamu jEsi  
          pAkamulanu SrI <sup>4</sup>rang(E)Sunik-  
          (a)rpaNamu jEsi tA  
          sItA karamulacE bhujinci ninu  
          <sup>5</sup>sAtvIka purANa paThana sEyam(a)nE  
          sAkEta patini sarv(A)dhAruni  
          prAkaTamuga tyAgarAja nutuni kana (kalugunA)

Gist

O AnjanEya! You are the foremost of the devotees; You have the privilege of experiencing the Supreme Bliss by always beholding the Lord SrI rAma - the Consort of lakshmi, the King of ayOdhyA, the prop of everything and the Lord praised by this tyAgarAja!

At pre-dawn hours, the Lord takes bath of nectar holding Your hands; having offered the sacred foods to Lord ranganaAtha, He partakes food laid by the hands of sItA; and then, He commands You to read out the holy scriptures.

Will it be possible for me too to have the privilege of beholding the Lord SrI rAma manifestedly and performing such a service at His Lotus Feet?

Word-by-word Meaning

P      O AnjanEya - Son (tanaya) of the Wind God – one who carries (vAha) fragrance (gandha)! Will it be possible for me to have the privilege (kalugunA) of

performing service (sEva) (like you) at the Lotus (nIraja) Feet (pada) of SrI rAma?

A O AnjanEya - the foremost (agrEsara) of the devotees (bhakta) (bhaktAgrEsara) - who remains (paragE) as the one having the privilege of experiencing the Supreme Bliss (brahmAnanduDai) by always (palumAru) (literally often) beholding (jUcucu) the Lord!

will it be possible for me (tanaku) too to have the privilege of performing service (like you) at the Lotus Feet of SrI rAma?

C O AnjanEya! will it be possible for me too to have the privilege of beholding (kana) manifestedly (prAkA Tamuga) Lord SrI rAma - the Consort (kAntuDu) of lakshmi (SrI), the King (patini) of ayOdhyA (sAkEta), the prop (AdhAruni) of everything (sarva) (sarvAdhAruni) and the Lord praised (nutuni) by this tyAgarAja - who

at pre-dawn (vEkuva) hours (jAmuna), taking bath (snAnamu jEsi) of nectar (amRta) (kAntuDamRta) holding (iDi) Your (nI) hands (karamunanu) (karamunaniDi),

having offered (arpaNamU jEsi) the sacred foods (pAkamulanu) to Lord ranga nAtha (ISuniki) (rangESunikarpaNamU),

Himself (tA) having partaken food (bhujinci) laid by the hands (karamulacE) of sItA, and

commands (anE) (literally say) You (ninu) to read out (paThana sEyumu) the holy (sAtvIka) (literally principle of light) scriptures (purANa)?

Notes –

Variations –

References –

<sup>4</sup> – rangESa – Lord Ranganatha was first worshipped by Lord Brahma, then later given to Maharaja Ikshvaku of the Raghu Dynasty, who brought the Deity to his capital of Ayodhya. Later, the Deity was worshipped by Lord Ramacandra. When Vibhisana visited Ayodhya he requested Ramacandra to give him the Deity so that he could worship Him at his capital in Lanka. Ramacandra agreed provided Vibhisana did not place the Deity on the ground on his return to Lanka – if he did so, the Deity would stay in that spot. Somehow or other, Vibhisana placed Lord Ranganatha down at Srirangam and that is where He has stayed ever since. However, unlike most Deities who face East, Ranganatha faces South towards Lanka to bless Vibhisana and his kingdom. It is said that Vibhisana returns every 12 years to perform worship of Lord Ranganatha. Please visit the website for more information -

<http://www.gosai.com/chaitanya/pilgrimages/sri-rangam/> and

<http://www.ramanuja.org/sv/temples/srirangam/>

The following verse in vAlmIki rAmAyaNa, utara kANDa, Chapter 108 gives a clue to this episode –

kiMcAnyad vaktumicchAmi rAkshasEndra mahAbala |  
ArAdhaya jagannAthaM ikshvAku kuladaivataM ||  
ArAdhanIyaM aniSaM dEvairapi savAsavaiH |  
tathEti pratijgrAha rAmavAkyaM vibhIshaNaH || (30,31)

SrI rAma said – “O best among rAkshasAs, this much more I wish to say. O mighty one, worship jagannAtha (vishNu) the presiding deity of ikshvAku family. Lord vishNu is to be worshipped always by even the Gods and indra.” Accepting the words of SrI rAma, vibhIshaNa replied “It shall be so”.

<sup>5</sup> – sAtvIka purANa - the chief Puranas are 18, grouped in 3 divisions: 1. Rajasa exalting Brahma (Brahma, Brahmanda, Brahmavaivarta, Markandeya, Bhavishya, Vamana); 2. Sattvika exalting Vishnu (Vishnu, Bhagavata, Naradiya, Garuda, Padma, Varaha); 3. Tamasa exalting Siva (Siva , Linga , Skanda , Agni or in place of it the Vayu , Matsya , Kurma); - Source - Monier's Sanskrit Dictionary

Comments -

<sup>1</sup> - kalugunA pada nIraja sEva – While translating pallavi alone and when connecting anupallavi word 'tanaku' – it would mean that SrI tyAgarAja aspires for similar kind of service at the feet of SrI rAma as performed by AnjanEya. However, when connected to the caraNa 'prAkaTamuga tyAgarAja nutuni kana', it may have two meanings – (1) SrI tyAgarAja aspires to behold SrI rAma manifestedly like AnjanEya or (2) SrI tyAgarAja aspires to witness the service rendered by AnjanEya (by changing the word ordering as 'SrI tyAgarAja nutuni pada nIraja sEva kana kalugunA). By adopting the first version, the pallavi wordings 'pada nIraja sEva' are rendered superfluous. By adopting the second version, the purpose of the word 'prAkaTamuga' (manifestedly) is defeated. Therefore, the first version may be appropriate.

<sup>2</sup> - vEkuva jAmuna - a period of three hours before dawn.

<sup>3</sup> – amRta snAnamu – water is (also) called 'amRta' because it sustains life.

## Devanagari

प. कलुगुना पद नीरज सेव

गन्ध वाह तनय

अ. पलुमारु जूचुचु ब्रह्मानन्दुडै

परगे भ(क्ता)ग्रेसर तनकु (क)

च. वेकुव जामुन नी करमुन(नि)डि

श्री कान्तु(ड)मृत स्नानमु जेसि

पाकमुलनु श्री र(ङ्गे)शुनि-

(क)र्पणमु जेसि ता

सीता करमुलचे भुजिञ्चि निनु

सात्वीक पुराण पठन सेय(म)ने

साकेत पतिनि स(र्वा)धारुनि

प्राकटमुग त्यागराज नुतुनि कन (क)

## English with Special Characters

pa. kalugunā pada nīraja sēva

gandha vāha tanaya

a. palumāru jūcucu brahmānandudai

paragē bha(ktā)grēsara tanaku (ka)

ca. vēkuva jāmuna nī karamuna(ni)ḍi  
 śrī kāntu(ḍa)mṛta snānamu jēsi  
 pākamulanu śrī ra(ṅgē)śuni-  
 (ka)rpaṇamu jēsi tā  
 sītā karamulacē bhujīñci ninu  
 sātīvika purāṇa paṭhana sēya(ma)nē  
 sākēta patini sa(rvā)dhārūni  
 prākāṭamuga tyāgarāja nutuni kana (ka)

### Telugu

ప. కలుగునా పద నీరజ సేవ  
 గన్ధ వాహ తనయ  
 అ. పలుమారు జూచుచు బ్రహ్మనన్దుడై  
 పరగే భ(క్తా)గ్రేసర తనకు (క)  
 చ. వేకువ జామున నీ కరమున(ని)డి  
 శ్రీ కాన్తు(డ)మృత స్నానము జేసి  
 పాకములను శ్రీ ర(జ్ఞే)శుని-  
 (క)ర్పణము జేసి తా  
 సీతా కరములచే భుజిజ్జి నిను  
 సాత్వీక పురాణ పఠన సేయ(మ)నే  
 సాకేత పతిని స(ర్వా)ధారుని  
 ప్రాకటముగ త్యాగరాజ నుతుని కన (క)

### Tamil

ప. కల్వక్<sup>3</sup>నా పత<sup>3</sup> నీరజ సేవ  
 క<sup>3</sup>న్త<sup>4</sup> వాహ తనయ  
 అ. పలుమారు జు<sup>3</sup>శుశ ప<sup>3</sup>రహ్(మా)నన్తు<sup>3</sup>డై<sup>3</sup>  
 పరకే<sup>3</sup> ప<sup>4</sup>క్(తా)క్<sup>3</sup>రేసర తనకు (కల్వక్<sup>3</sup>)  
 శ. వేకువ జామున నీ కరమున(ని)డి<sup>3</sup>  
 ప్త్రీ కాన్తు(డ<sup>3</sup>)మ్<sup>3</sup>క్త స్నానము జేసి  
 పాకములను ప్త్రీ ర(జ్జే<sup>3</sup>)శుని-  
 (క)ర్పణము జేసి తా  
 సీతా కరములచే పుజిజ్జి నిను  
 సాత్వీక పురాణ పఠన సేయ(మ)నే  
 సాకేత పతిని స(ర్వా)ధారుని

ப்ராகடமுக<sup>3</sup> த்யாக<sup>3</sup>ராஜ நுதுனி கன (கலுகு<sup>3</sup>)

கிடைக்குமா திருவடித் தாமரையின் தொண்டு,  
வாயு மைந்தா?

(பரமனை) அடிக்கடி கண்டு, பேரானந்தமுற்றோனாய்த்  
திகழும், தொண்டரிற் தலைசிறந்தோனே! தனக்கும்  
கிடைக்குமா திருவடித் தாமரையின் தொண்டு,  
வாயு மைந்தா?

விடியற்காலை வேளை, உனது கரங்களைப் பற்றி,  
இலக்குமி மணாளன், அமுத நீராடி,  
உண்டி வகைகளைத் திருவரங்கனுக்குப்  
படையல் செய்து, தான்  
சீதையின் கரங்களினால் உணவருந்தி, உன்னை  
உயர் புராணங்களை ஓதிடச் சொல்லும்,  
சாகேத நகரின் தலைவனை, எல்லாவற்றிற்கும்  
ஆதாரமானவனை, தியாகராசனால்  
போற்றப்பெற்றோனை, நேரிடையாகக் காணக்  
கிடைக்குமா (திருவடித் தாமரையின் தொண்டு),  
வாயு மைந்தா?

திருவடித் தாமரையின் தொண்டு - பரமனுக்கு  
வாயு மைந்தன் - அனுமன்

## Kannada

ಪ. ಕಲುಗುನಾ ಪದ ನೀರಜ ಸೇವ

ಗಿಢ್ಢ ವಾಹ ತನಯ

ಅ. ಪಲುಮಾರು ಜೂಚುಚು ಬ್ರಹ್ಮನನ್ನುಡೈ

ಪರಗೇ ಭ(ಕ್ತ)ಗ್ಗೇಸರ ತನಕು (ಕ)

ಚ. ವೇಕುವ ಜಾಮುನ ನೀ ಕರಮುನ(ನಿ)ಡಿ

ಶ್ರೀ ಕಾಂತು(ಡ)ಮೃತ ಸ್ನಾನಮು ಜೇಸಿ

ಪಾಕಮುಲನು ಶ್ರೀ ರ(ಜ್ಞೇ)ಶುನಿ-

(ಕ)ರ್ದುಣಮು ಜೇಸಿ ತಾ

ಸೀತಾ ಕರಮುಲಚೇ ಭುಜಿಇಷ್ಟಿ ನಿನು

ಸಾತ್ವಿಕ ಪುರಾಣ ಪಠನ ಸೇಯ(ಮ)ನೇ

ಸಾಕೇತ ಪತಿನಿ ಸ(ರ್ದ್ವ)ಧಾರುನಿ

ಪ್ರಕಟಮುಗ ತ್ಯಾಗರಾಜ ನುತುನಿ ಕನ (ಕ)

### Malayalam

- പ. കലുഗുനാ പദ നീരജ സേവ  
ഗന്ധ വാഹ തനയ
- അ. പലുമാരു ജുചുചു ബ്രഹ്മാനന്ദുഡൈ  
പരഗേ ഭക്താഗ്രേസര തനകു (ക)
- ച. വേകുവ ജാമുന നീ കരമുന(നി)ഡി  
ശ്രീ കാന്തു(ഡ)മൃത സ്നാനമു ജേസി  
പാകമുലനു ശ്രീ ര(ങ്ഗേ)ശുനി-  
(ക)ർപണമു ജേസി താ  
സീതാ കരമുലചേ ഭുജിഞ്ചി നിനു  
സാത്വീക പുരാണ പഠന സേയ(മ)നേ  
സാകേത പതിനി സ(രാ)ധാരുനി  
പ്രാകടമുഗ ത്യാഗരാജ നുതുനി കന (ക)

### Assamese

- প. কলুগুনা পদ নীৰজ সেৱ  
গন্ধ বাহ তনয়
- অ. পলুমাৰু জুচুচু ব্ৰহ্মানন্দুডৈ  
পৰগে ভ(ক্তা)গ্ৰেসৰ তনকু (ক)
- চ. ৰেকুৱ জামুন নী কৰমুন(নি)ডি  
শ্ৰী কান্তু(ড)মৃত স্নানমু জেসি  
পাকমুলনু শ্ৰী ৰ(ংগে)শুনি-  
(ক)ৰ্পণমু জেসি তা  
সীতা কৰমুলচে ভুজিঞ্চি নিনু  
সাত্বীক পুৰাণ পঠন সেয়(ম)নে  
সাকেত পতিনি স(ৰা)ধাৰুনি  
প্ৰাকটমুগ আগৰাজ নুতুনি কন (ক)

### Bengali

- প. কলুগুনা পদ নীরজ সেব  
গন্ধ বাহ তনয়

ଅ. ପଲୁମାରୁ ଜୁଚୁଚୁ ବ୍ରହ୍ମାନନ୍ଦୁଡ଼େ

ପରଗେ ଭ(କ୍ତା)ଗ୍ରେସର ତନକୁ (କ)

ଚ. ବେକୁବ ଜାମୁନ ନୀ କରମୁନ(ନି)ଡି

ଶ୍ରୀ କାନ୍ତୁ(ଡ)ମୃତ ସ୍ନାନମୁ ଜେସି

ପାକମୁଲନୁ ଶ୍ରୀ ର(ଞ୍ଜେ)ଶୁନି-

(କ)ର୍ପମୁ ଜେସି ତା

ସୀତା କରମୁଲଚେ ଭୁଞ୍ଜିଷ୍ଠି ନିନୁ

ସାହିକ ପୁରାଣ ପଠନ ସେୟ(ମ)ନେ

ସାକେତ ପତିନି ସ(ର୍ବା)ଧାରୁନି

ପ୍ରାକଟମୁଗ ଆଗରାଜ ନୁତୁନି କନ (କ)

### Gujarati

୫. ଡଳୁଗୁନା ୫୬ ନୀରଞ୍ଜ ସେବ

ଗନ୍ଧ ବାଣ୍ଟ ତନୟ

ଅ. ପଲୁମାରୁ ଗୁଚୁଚୁ ବ୍ରହ୍ମାନନ୍ଦୁଡ଼େ

ପରଗେ ଭ(କ୍ତା)ଗ୍ରେସର ତନକୁ (କ)

ଧ. ଦେକୁବ ଜାମୁନ ନୀ କରମୁନ(ନି)ଡି

ଶ୍ରୀ କାନ୍ତୁ(ଡ)ମୃତ ସ୍ନାନମୁ ଶେସି

ପାକମୁଲନୁ ଶ୍ରୀ ର(ଞ୍ଜେ)ଶୁନି-

(କ)ର୍ପମୁ ଶେସି ତା

ସୀତା କରମୁଲଚେ ଭୁଞ୍ଜିଷ୍ଠି ନିନୁ

ସାତ୍ବୀକ ପୁରାଣ ପଠନ ସେୟ(ମ)ନେ

ସାକେତ ପତିନି ସ(ର୍ବା)ଧାରୁନି

ପ୍ରାକଟମୁଗ ଆଗରାଜ ନୁତୁନି କନ (କ)

### Oriya

ପ. କଲୁଗୁନା ପଦ ନୀରଞ୍ଜ ସେବ

ଗନ୍ଧ ବାଣ୍ଟ ତନୟ

ଅ. ପଲୁମାରୁ ଜୁଚୁଚୁ ବ୍ରହ୍ମାନନ୍ଦୁଡ଼େ

ପରଗେ ଭ(କ୍ଷା)ଗ୍ରେସର ତନକୁ (କ)  
 ଚ. ଖେକୁଞ୍ଜ ଜାମୁନ ନୀ କରମୁନ(ନି)ତି  
 ଶ୍ରୀ କାନ୍ତୁ(ତ)ମୃତ ସ୍ନାନମୁ ଜେସି  
 ପାକମୁଲୁ ଶ୍ରୀ ର(କ୍ଷୋ)ଶୁନି-  
 (କ)ର୍ପଣମୁ ଜେସି ତା  
 ସୀତା କରମୁଲତେ ଭୁଜିଞ୍ଜି ନିନୁ  
 ସାତ୍ତ୍ୱୀକ ପୁରାଣ ପଠନ ସେୟ(ମ)ନେ  
 ସାକେତ ପତିନି ସ(ର୍ବ)ଧାରୁନି  
 ପ୍ରାକଟମୁଗ ତ୍ୟାଗରାଜ ନୁତୁନି କନ (କ)

## Punjabi

ପ. କଳୁଗୁନା ପଦ ନୀରଜ ସେବ  
 ଗନ୍ଧ୍ୟ ବାହ ତନ୍ୟ  
 ଅ. ପଳୁମାରୁ ଜୁଚୁଚୁ ସ୍ବହମାନନଦୁଡ଼ି  
 ପରଗି ଡ(କତା)ଗୁମର ତନକୁ (କ)  
 ଚ. ବେକୁବ ଜାମୁନ ନୀ କରମୁନ(ନି)ତି  
 ଶ୍ରୀ କାନ୍ତ(ଡ)ମିତ ସନାନ୍ୟ ଜେସି  
 ପାକମୁଲୁ ଶ୍ରୀ ର(କ୍ଷୋ)ଶୁନି-  
 (କ)ର୍ପଣମୁ ଜେସି ତା  
 ସୀତା କରମୁଲତେ ଭୁଜିଞ୍ଜି ନିନୁ  
 ସାତ୍ତ୍ୱୀକ ପୁରାଣ ପଠନ ସେୟ(ମ)ନେ  
 ସାକେତ ପତିନି ସ(ର୍ବ)ଧାରୁନି  
 ପ୍ରାକଟମୁଗ ତ୍ୟାଗରାଜ ନୁତୁନି କନ (କ)